

Weepe with Ioy.

A Lamentation, for the losse of our late Soueraigne Lady Queene ELIZABETH, with ioy and exultation for our High and Mightie Prince, King IAMES, her lineall and lawfull Successor.

He *Thracians* euer wept when any were borne; *Heraclitus* alwayes wept while he liued; *Hezekiah* began to weepe when he should die: so that it may be said of all worldly ioyes, They are mixed with weeping, as it was said of the *Iewes*, Their wine was mixed with water, *Isay. 1. 22.*

He that weepes in measure, is like a *Christian*, he that weepes without measure, is like an *Heathen*; he that cannot weepe at all, is like a *Stone*; the very heauens are said to weepe when men cannot: and if the godly weepe for the miseries of this life, the wicked had neede to weepe for the miseries to come, *Iam. 5. 1.*

To weepe for com-miseration, as *Iob* did, to behold the miseries of others, *Iob 30. 25.* is fraternall. To weepe of contrition, as *Peter* did for his owne sins, is penitentiall. To weepe for loue, as *Dauid* did for the losse of *Jonathan*: or for griefe, as *Rachel* did for the death of her children, *Math. 2. 18.* or for ioy, as *Ioseph* did at the sight of *Iacob*, *Gen. 46. 29.* is naturall: but to weepe for ostentation, as many Mourners did, *Ier. 9. 18.* or for dissimulation, as *Delilah* did, *Iudg. 16.* or for desperation, as *Iudas* did, is hypocriticall.

Weepe.

When *Nero* died, it is reported, the people reioyced: but when *Moses* died, it is said, that all the children of *Israel* wept, *Deut. 34. 8.* and no maruell: for the one was a cruel and tyrannicall Ruler, and the other was a milde and mercifull Gouvernor: and men do commonly weepe for those they loue, and not for those they hate: therefore when Christ wept for *Lazarus*, *Loe* (saith the *Iewes*) how he loued him, *John 11. 36.*

Who can call to minde the life of our late soueraigne Lady Queene Elizabeth, that cannot lament the losse of so vertuous a Prince; the Vine bleedeth when the Branch is cut, the Turtle mourneth when she is left alone: then what shall the body do when the head is gone? Such as did loue and honour her life, cannot but weepe and deplore her death; her Actions being so glorious when she liued, her dissolution must needes be grieuous when she died.

This most gracious Prince, which liued a *Woman*, *Virgine*, and *Queene*, to the wonder of all the world, which was a president of pietie and humilitie to all Princes, which was a patterne of lenitie and mercie to all her people, which was an Example of loue and patience to all her enemies: who can not but lament the losse of so loyall a Lady?

This most royall and godly Prince, which succeeded the Crowne after Queene *Mary*, as *Hezekiah* did after *Ahaz*, *2. Kings 16.* did not onely suppress all superstition, but planted true religion in her Land, shewing her selfe more mercifull to malefactors to reclaime them to the word of God, then her predecessor did to the Martires that suffered for professing the word: and therefore who cannot weepe for the losse of so religious a Lady?

This most loyall and prosperous Prince, which possessed peace in *England* longer then *Salomon* did in *Israel*: had her Land fenced, not onely with walls of wood, as *Gretia* was against *Zerxes*, *Herodotus* in *Polymnia*, but with walls of brasse and yron against all outward hostilitie, that it might be said of Englishmen as of the *Israelites*, Euery one dwelt without feare vnder his owne vine, *1. Kings 4. 25.* For our Nation, vnder her Regiment, did flourish in peace and plentie, as the land of *Canaan* flowed with milke and hony: and therefore who cannot weepe for the losse of so peaceable a Prince?

When the people wept for Christ, he willed them to weepe for themselves, *Luke 23.* And so, though we mourne for her Maiestie, let vs weepe for our selues, considering the cause of alteration of Princes is imputed to the sinnes of the subiects, according to that saying of *Salomon*, For the transgression of the people there are many Princes, *Proverbs 28. 2.* For what hath this precious word and peace effected in vs, seeing for the most part, we are content to be but Christians in our tongues, though we be Atheists in our hearts, and farre worse then Heathens in our liues?

Ioy.

He *Iewes* at their funeralls did vse melodie, *Math. 9. 23.* because they tooke Death to be an end of miserie, and therefore as *Martial* obserueth in the Swanne, *Cantatur cygnus funcri ipse sui*, he singeth a little before he dieth; euen so it is noted in the children of God, they reioyce when they are ready to die, *Acts 5. 41.* because indeede, all people, yea all Princes are but pilgrimes vpon earth, and their best habitation is in heauen. The departure of our godly Prince, though it be dolorous, in respect of her subiects, it ought to be ioyfull, in regard of her selfe: for she hath left an earthly Kingdome, to possesse an heavenly Kingdome; and in steede of a crowne of Gold she hath put on a crowne of Glory: then what cause haue we to weepe, seeing she is partaker of so vnspokeable Ioy, but rather, as the scripture teacheth vs, to reioyce with those that reioyce, *Rom. 12. 15.* Let this suffice for our comfort, Though death hath seized of her Highnesse Body, the Angels receiued her blessed Soule, and the world possesseth her glorious Name.

If we reade the scriptures, we shall find, that amongst all the Kings of *Israel*, King *Salomon* reigned longest; and if you reade the *Chronicles*, you shall find, that amongst all the Kings and Princes of *England*, Queene Elizabeth reigned longest, sauing one: yet was there neuer Prince more maliciously beset with treason then her Maiestie, nor any Prince more miraculously protected by Gods mercie: for he did, not onely protect her from vtinelly dangers and deaths, but he did protract her dayes to the naturall course of declining, for shee died (as it was said of *Dauid*, *1. Chro. 29. 28.*) in a good age, full of dayes, riches, and honor; for which we haue great cause to ioy.

God for our sinnes might iustly haue made the heauens brasse ouer our heads, and the earth yron vnder our fecte, and so haue constrained vs, as the people of *Samaria* did in extremitie, not onely to eate dung, but their children, *2. Kings 6.* But see how mercifully God hath dealt by vs; he hath taken away our Prince in a time of plentie, to take away all occasions of murmuring and mutinies amongst vs, whereunto many are subiect, if they be but pressed with a little scarcitie: and though the *Israelites* liued disorderly when their Gouvernours were gone, *Iudg. 17. 6.* yet, contrary to the expectation of many, our people haue liued very orderly and ciuilly since the taking away of our Queene, for which we haue great cause to ioy.

To conclude, when God tooke away *Iehoshaphat* from the Throne, and *Iehoram* came to the Crowne, there was great cause of calamitie, because he maintained Idolatry, *2. Chro. 21.* but when *Dauid* died and *Salomon* was installed, there was continuance of ioy, because he continued true religion as his fathers did before. And so, though God hath taken away Queene Elizabeth our late and louing Nurce-mother, yet the succeeding of that mightie and godly Prince, King James, our new and renowned Nurce-father, doeth giue vs exceeding cause of ioy: in so much, as the succession of the latter, is a mitigation of sorrow for the former. And as the Proclamation was read and receiued with great applause of the people, so his Coronation will be as ioyfull as euer was *Salomons*, when the earth rang with the sound of the subiects, in signe of exultation and exceeding Ioy, *1. Kings 1. 40.* God make vs thankfull for so worthy a Prince; and him selfe ioyfull of so vnworthy a People.

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